Volume VI Chicago, Ill., October, 1929 Number 7

The Liberal

Myself

I have to live with myself, and so
I want to be fit for myself to know;
Always to look myself straight in the eye.
I don't want to stand, with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.
I never can fool myself, and so
Whatever happens I want to be
Self-respecting and conscience free.

—Author unknown.

Published monthly by

The Peoples Church

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THE LIBERAL

Preston Bradley ..... Editor

Grace Thayer Bradley ..... Associate Editor

Application made for Entry as Second Class Mail at the Post Office of Chicago, Ill.

Volume VI Chicago, Ill., October, 1929 Number 7

MEDITATION

Delivered in The Peoples Church of Chicago, Sunday Morning, Oct. 13, 1929. Stenographically Reported.

Eternal truth, our one and vital concern as we stand in this pulpit this morning, is for our church that we love. Three years have passed since the loyalty of these friends and the interest of the public enabled us to gather within the confines of our own home. Today as we look back across those three years, we would ask ourselves the question: Have we done the very best with them? Is our church today what it might be?

Infinite Truth, it is our prayer this morning that this may be a different dedication Sunday; the beginning of a new era for our church; may it mean more for human lives than it has in the past. May its doors open for people of all creeds, of all faiths, of all races. May it be opening, always opening, outward, never, never closed on the inside. Help our doors to swing outward, out to humanity so that the people that are disturbed and the people that are in chaos and the people who do not know which way to turn in religion, the people that are tired of the old and have not found the new, people dissatisfied with the old and have not found a fundamental grasp and understanding of the new, the people of all kinds and of all classes may find in this church that it is a church of its name, it is a peoples church, a church of the people.

Infinite and Eternal Spirit, let the power of meeting the responsibilities as the pastor of this church never waver for one moment upon its leader, and when we are tired and weary and the brain seems tired and the heart is discouraged and we have toiled and done all we could, may there be some soul somewhere that shall brighten life for us by telling us, out of obscurity, out of the unknown, some word or prayer or song or something that has just made life beautiful for them and then we shall be quite content to bear the burdens and worries and all that goes with this great task. Then we shall bear it gladly and bear it nobly if we are just aware of the fact that somewhere some life is being helped. That is our prayer today; the only prayer we have.

Infinite Heart, there is that concern in our hearts for those who are ill. Thou understandest that all right. We do not have to make it articulate to the Infinite Heart of Love. Thou knowest that, and they are all on our hearts today, every one of them. And those homes that we have stood in this week, one after another, where they have had to say goodbye to loved ones, they are on our hearts too.

O, we would like if we could to carry the burden of the world. We would like the world to know that there are those churches and friends and loved one that would help them. Nothing else seems to matter. All the rest is so cheap and shoddy. All the rest is so ephemeral. All the rest is so flighty. Nothing else seems to matter than to have some one

lean on us that we can help them and hold up their burden.

Now, Infinite Heart, in the final expression of this anniversary prayer, we are trying to break through into Thy heart with all of our incompetency and our failures; and as we break through, wilt Thou listen to this: We have only one ambition as a church, just one. It is not fame; it is not to be rich; it is not that our church might be a social haven for society; it is that we have just one ambition for our church today, Heart of Hearts, and that is that our church, The Peoples Church, the church of these people, may be a church that whenever it touches some life will touch that life with an inspiration and a beauty that shall turn the face toward the morn and lift the heart at noonday and even-tide shall give rest and peace in the quiet beauty of eternal things.

WHO ARE THESE UNITARIANS?

—A Sermon Delivered in The Peoples Church of Chicago Sunday Morning, Oct. 13, 1929. Stenographically Reported.

I am going to give an address this morning that is one I have been wanting to give for a long time. I thought that I would do it last year, but I delayed, and now that we stand upon the threshold of entertaining in the city this week that great biennial conference of the American Unitarian Association, I thought that this Sunday it would be apropos if I should say to you what I have delayed saying for a great many years. The delay for this sermon or address, as you choose to call it, is entirely from the point of view of my desire of not seeking to be known as a sectarian or a denominationalist in religion. It has been one of the things for which I think this church is justly proud, that for all these years we have maintained an openness and inclusiveness in regard to our relationships with the people. We have never been accused of having any creed to promulgate, any traditions to preserve. Our attitude has always been the attitude of welcoming and courting the very finest intellectual presentations of religion possible. Fear that my motive might be misunderstood I have delayed preaching to you a sermon specifically upon the cause and principles of Unitarianism. This morning I hope that every one of my listeners, both visible and invisible will do me the honor of thinking this matter through with me before they form any prejudices or any opinions that may not be warranted by the facts. There isn't anything that gives a more irritating coloration in life than misjudgments, false accusations, unjust criticism. These are things that always color life dismally and tragically. So my plea this morning will be a plea for an intelligent understanding of the issues that I choose to discuss.

There are only two ways, my friends, to look at religion. I mean now religion that has expressed itself in organizations. There are just two ways, no more, no less. The first is the way of the static; that is, the way of orthodoxy, that the truths of religion were supernaturally given in some far-off vista of the past, and that these truths were adjusted into a plan of salvation whereby creeds could be localized and written sufficiently comprehensive to contain the entire truth of religion and that nothing that has happened to the world since in any department of life could influence, disturb or change that which was definitely given to the world in the past in the name of religion; that there could be no greater and no other

inspirations; that the curtain of inspiration was sealed, closed by those who wrote the words of the ancient scriptures; that the plan of salvation is outlined in the orthodox conception of the principles of Christianity in the life and portrayal of Jesus Christ and that the finality of religious truth was expressed in the Apostle's creed. That is one point of view of religion, admitting of no influences of science; admitting no influences whatever that come from disciplined minds or rational points of view; admitting no influences of the social sciences like sociology; admitting that your religion is a sign and a seal and a delivered thing, and that it was given to the world in a prescientific age, and that nothing that the mind of man has thought, nothing that the eyes of man have seen, nothing that the heart of man has felt can add to or take away from that static expression of religion that belongs to the centuries that are past. That is one point of view of religion. There it is; there it remains, and it is the fundamental concept and must not be disturbed by anything that man does.

The other point of view of religion is the point of view of the dynamic. I would have you remember these two terms, the static, which is closed; the dynamic, which is all that its name implies. The dynamic approach to religion is the approach that religion, like every other thing in the world, is under the law of change, of evolution and of progress; and that man at every period and every stage of his evolutionary development had a God, a conception of God, a religious institution, an organization. That meant the outcropping of his religious convictions, but were all limited by the area of his intellectual understanding; that the wider man's mind grew, the larger grew his religious perception and the more science opened up the universe, the larger became man's conception of that universe, and with the ever-increasing and ever-widening process of the mind, the old religion of the static quality must modify itself in terms of these modern situations or pass forever off the scene of life as an inspiration of man.

Now that dynamic and static point of view of religion was the point of view that is the gulf between all great religious emphasis and institutions of modern life; namely the institutions that I choose specifically to discuss in relationship with these two points of view, the institution known as Unitarianism, or the Unitarian Church. It would be well for us to have a little sense of historical perspection before we may assume dogmatism in our utterances.

The Unitarian Church, as such in America, grew out of the Congregational Church over one hundred years ago. When the Pilgrims landed on your eastern coast, there were two distinct types. There was the type that went into the Cape Cod district. There was the type that became the Massachusetts Bay Colony. The Massachusetts Bay Colony represented a definite theological type. The Cape Cod Colony represented the heritage that was given to them by their pastor before they sailed from Holland. He uttered the great and splendid sentence that is over the chancel of the church, the Pilgrims Church of Plymouth, these marvelous words: "There is more light to bring forth from God's holy word than the world has ever known." That was the inspiration behind the Cape Cod Colony of religionists. They were Congregationalists who held inviolate the right of churches to govern themselves; who had no ecclesiastic millinery about themselves whatever. Every congregation was a sovereign congregation of members of every church having the right to represent them in the official family of the church. There was no group that could govern the sayings of the minister of the

church. He was responsible only to the people of his congregation. No ecclesiastic authority whatsoever had control over him in any way—all this was the ancient Congregationalism of that pilgrim ancestry, but the mind of man kept growing.

I am confining myself exclusively to the American scene. I could go back to the period which antedates the Reformation. There were Unitarian Churches thruout Central Europe and in the the heart of Europe before the Reformation of Martin Luther ever took place. In a very true sense, we are not at all in the traditions of the Reformation. There was no fighting or warring with Roman catholicism on the part of this attitude. It was simply assumed on the part of scholars of the church; and history has written the record highly in the annals of intellectual and religious progress, but I confine myself exclusively to the American scene rather than to the European scene.

The American scene is this: The whole doctrine of the trinity was accepted by these early Congregationalists and here we are on dangerous territory. I had a postcard this week from a gentleman who wrote: "I shall be in your congregation Sunday morning to hear what you have to say about these Unitarians; and I shall be interested to hear what you have to say about the virgin period, and if what you have to say in this sermon Sunday morning about Unitarians pleases me, I shall come up with my family, (and there are eleven of us in the family) and we will unite with the church after your service." As though I would make any condensation whatever in the presence of what I thought to be the truth to get anybody to join the Peoples Church! I do not want anyone to join this church until they have made up their minds that the truth is the thing we are seeking for, and that no man has right to shade that truth to fit his own individual whims or fancies.

Truth, my friends, is bigger than any of us. Truth, my friends, is bigger than any member of this church. Truth is bigger than any church, Roman Catholic or Protestant; and the only thing that I am seeking for in this world or in religion is not to harmonize the traditions of religion according to my little pet theories of this or that, but to ask myself the question, What is the truth? And the test of my character, and the test of yours, will come not because I fit my theory of religion to a little pet scheme of my own. The test of our strength of our character, will come when we evidence that we are big enough and heroic enough to accept the truth when we see it, no matter what that truth may do to us today, ostracize us socially, ostracize us in the respectabilities of men and women. It may put us without the pale, but what is that? What is that? How much are you willing to pay for standing by the thing and the institution or the person that you feel is right? That is the question in religion. That is the question in the loyalties of life. That is the question all the way through. So we came to that great doctrine, that doctrine of the trinity, and the first Unitarian attitude, over one hundred years ago, in this problem in America split upon the question of the trinity.

Now I am not going to discuss the trinity this morning; I am not going to discuss it because with most superior minds the matter does not need discussing, and with minds that are surfeited with prejudices and passions, you only add fuel to the flames of misunderstanding if you attempt to discuss it. I give every individual in the world from the bottom of my heart a perfect right to think what he pleases about the trinity, but please remember that I reserve for myself the same right which I give to

you and if there are those here this morning who would criticize or condemn me because I am trying to be intellectually honest with myself, please remember that I give you the right to think just as you please, and that you must not condemn me because I reserve the right for myself.

In passing, let me say this, that my conception of God, the thing that I mean when I use the word God in my vocabulary, the symbol that the word God stands for in my life is the sense of unity with all life. Whatever God is, to me he is one. One! He is the sum total of all values. And the word Unitarian comes from the Latin which means one. The attitude of the Unitarian toward theology is the attitude of one God. Now if you can believe in God the Father, God the Son, and God the Holy Ghost, three persons in one with equal power, if you can believe that, I have nothing to say. I am quite willing and ready to grant you that belief; but to me God is one, and the superb beauty of Jesus is in his humanity, not in his Godhead. The delight of that sacred Poet of Nazareth to me was to be found in the matchless beauty of his humanity. The moment you say Jesus is God to me, you have taken away all meaning to the temptations; you have taken away all the beauty and spirit of that great human sympathy and human association which He had in the world. The moment you say God the Holy Ghost to me, you speak an unintelligible phrase, for I do not believe in ghosts, whether they are holy or otherwise; and to utilize that same spirit, that same spirit of the ages into a theological appalachian is robbing religion, it seems to me, of one of its great delights and powers.

Well, be that as it may, over one hundred years ago lived the greatest personality, the finest spirit that ever stood in an American pulpit, William Ellery Channing, whose name is inscribed there over this pulpit. This church is the only Unitarian institution in the world that has a quotation from Channing. When the decorators came and our building committee said to me one night, "Doctor Bradley, what motto or quotation shall we put in the church?" when they said that to me, I thought: Well, I just want a quotation from Channing, that is all. So I searched through volumes of Channing's I found that quotation. "Live a life of faith and hope, believe in the mighty power of truth and love." That is our religion. It is all the creed this church has. It is all the religion we have. Channing and a few men together in the old Federal Street Church in Boston and organized over one hundred years ago the conference that meets in Chicago this week. The first social settlement was also born in the old Federal Street Church, now the Arlington Street Church in the City of Boston.

The great leaders of American life who stood for the principles of freedom and liberty have been members of this church. Please remember this, my friends, that no living men and women can tell you what Unitarians believe. Just as many individual Unitarians as there are in the world, there are just that many different individual beliefs. So the basic principle of the whole thing is that Unitarianism is not a church. It is not an ecclesiastic organization. It is none of these things you associate with denominations at all. It is not a denomination in the truest sense of the word at all. It is only an attitude. The basic and fundamental principle of our church is the recognition of every individual to think for himself, freedom for the voice of the pulpit and an honest effort to make the world a better world as we pass by.

That is all there is to it. We have no creeds to maintain; we have no attacks to make upon any one's church or religion. The only thing that we possess is an

attitude toward the problem of religion which is the attitude of the open mind. That is all.

The religious Liberal leaders and laymen, men and women, of America will meet this week at a great meeting that is to be held in this church, to which you are all invited. These people represent a gesture of freedom and Liberty. It is always interesting to me to hear Liberal religion criticized on the part of those who do not understand what the Liberal religionist is trying to do by holding up to them failures in the world of life or by taking the credit for every good enterprise onto organized religion.

I was in the house of a fundamentalist friend the other day, a fundamentalist, a real fundamentalist who was fundamental. As I sat in the living room with my friend, I saw one of those pictures through the door—you know the old--fashioned pictures we used to have—of the poets, five poets all in a row. He had a picture of these five poets so I said, "My that is interesting. Are you becoming Liberal in your theology?"

He said to me, "You know better."

"Well," I said, "you better take down that picture.

Every one of those five poets in that frame were Unitarians.

Every one of them."

There are hundreds of noted names in other countries, such as John Milton, Sir Isaac Newton, and John Locke in England, who had been identified with the Unitarian movement. There are hundreds in this country who are entirely Unitarian in belief such as Benjamin Franklin, Abraham Lincoln, Thomas Edison. Now I am going to quote from this list and I want you to listen to this. There have been five presidents of the United States, a greater number than of any other religious attitude in the presidency: John Adams, Thomas Jefferson, John Quincy Adams, Millard Fillmore and William Howard Taft. And in connection with them an army of great statesmen: John C. Calhoun, Hannibal Hamlin, Daniel Webster, Timothy Pickering, Edward Everett, Charles Sumner, Fisher Ames, John Andrew, and a host of others. In addition there have been three Unitarian Chief Justices of the United States Supreme Court: John Marshall, Joseph Story, and William Howard Taft. If there is a lawyer listening in this morning those names will mean much to him. John Marshall, Joseph Story, and Mr. Taft.

Please remember when I use the word Unitarian I am not using a denominational term. There are more Unitarians outside of the Unitarian church that there are in it, because the Unitarian church has only one two-thousandths of the people of the United States on its membership, one two-thousandths. Or in other words, only one person in two thousand in the United States is a Unitarian. Now think of it, there are more outside than there are in. Why, if all the people of this point of view in the City of Chicago would join the Peoples Church, where they belong and where they ought to join, we would have to build another auditorium four, five, fifty times larger than the auditorium we have. Most of the Liberals I know are Unitarian, yet they have never known anything about the name or traditions and they felt, "O my, that is another church, another denomination." It is an attitude of mind.

Now here comes this poet business. Practically all the great poets and literary characters have been Unitarians. Listen to this: William Cullen Bryant, Longfellow, Lowell, Whittier, Holmes, Emerson, Bayard Taylor; Ralph Waldo Emerson was a Unitarian preacher. George W. Curtis, Allen Hunt, Thomas Wentworth Higginson, Edward Everett Hale, Bret Hart, E. C. Stedman, Thoreou, Louisa M. Alcott.

Now you historians listen to this list: Bancroft, Motley, Prescott, Sparks, Palfrey, Parkman and Fiske.

Now you educators listen to this list: Horace Mann, Peter Cooper, Ezra Cornell, David Starr Jordan, and every president of Harvard University from 1810 down to the present day.

Scientists: Edison, Peirce, Bowditch and Draper.

Now you women listen: Margaret Fuller, Lydia Child, Lucrecia Marks, Helen Hunt Jackson, Mrs. Livermore, Dorothea Dix and Julia Ward Howe, Charlotte Cushman, Elizabeth Cady Stanton and Susan B. Anthony.

The supremely great preachers of America: William Ellery Channing, Joseph Parker, Thomas Starr King, and Robert Collier. While the four most noted people who have died within the past few years, Steinmetz, the great wizard of electricity; Robert LaFollette, the statesman of Wisconsin; Luther Burbank, the scientist, and Doctor Charles W. Elliot, the educator.

Recently there was published a list of twenty five philanthropists and reformers in America, ten of them have this point of view. In the American Statesmen Series of Biographies nine of the twenty-eight persons have this point of view. Of the one hundred hymns of social service recently published sixty-four were written by people who have this point of view and in the Hall of Fame of American People stand the busts of sixty-three of the most distinguished Americans and more than one-third of the sixty-three or twenty-two men out of sixty-three whose names have been put in the Hall of Fame of the American People were members of the Unitarian Church and were Liberals in religion.

My friends, when I hear the belligerent contempt on the part of people who claim they have never made any contribution to this or that, and that Liberal religion jeopardizes society and the reason society is like it is today is because there as an abandonment of the old-time religion, these are utterances of men and women who do not know the facts. If you were to take out of this world today the men and women of Liberal religion, William Lloyd Garrison, for example, where would slavery be? or scientists who made the world better and finer and happier in which to live, where would you be?

The Liberal religion today stands ready to follow the quest of truth and I will go that way just as I want this church to go that way in spite of every obstacle, in spite of every fear. O, it would be so much easier to fit into the scheme of things! O, the comfort I might have had as pastor and minister if in the old days I had chosen to walk the way of least resistance and stay in the orthodox pulpit! How comfortable and how easy the respectability of following along with the crowd to be pastor of a church where it is the social thing to belong to, where people come because they will see Mr. So and So and Mrs. So and So and Banker So and So and Leader So and So; where it is the fashion to be patrons of the arts. O, how easy it is to build if you build on the safety zone! But to think for yourself, to go blazing trails, to go out into the unchartered, that is hard; that is difficult, and that is why you need so much help in the world and so much encouragement in the work; and that is why men and women of the Liberal point of view should sustain church movements that are attempting to hold up this light of the world. That is why it isn't easy to pioneer. Call the roll of what has been done in America and you will find it has been done by men and women who weren't afraid of their traditions, who did their best, who went through with the light as they saw it, right into the light.

I know of no better way to

close than with that classic illustration from old Socrates. I love the old man; he was so homely he was beautiful, with that old flat nose and crooked mouth and distorted chin, that ugly face. One of the physiognomist of Athens saw him one day and studied him. He looked at him and analyzed him. This was the verdict of the student of physiognomy. He said: "I have never seen a face that revealed more of the vices of humanity than the face of Socrates."

And Socrates smiled as he replied. "Yes, the vices are all there, but they have been dethroned by reason."

The Liberal in religion has only one ambition and that is to dethrone superstition and fear out of religion and elevate it by reason.

New occasions teach new ideas,
But makes ancient truth untruth;
He must ever up and onward
Who would keep abreast of truth.

WHEN AUTUMN COMES

By Grace Thayer Bradley

"A little longer, we implore,
Oh Father Time, one hour more!
Halt the shadow on the dial
Just a little, golden while,
Stay the sands of the hour glass!
But shadows move across the grass,
The stars wheel on in circling skies,
The cricket's song to silence dies,
The flowing sand unceasing spills,
And Winter marches o'er the hills."

We are sad at the thought of putting summer behind us once more for a whole year. Not that winter does not promise to be full of interest and work and possible joys—but there is something that tugs at the heart strings when we bid good-bye to lovely summer days—days that have held captive so many happy hours—association and comradship with loved ones.

The flowers of summer have blown, many have dropped their ripened seeds. The fall flowers refreshed by the dews moist falling lift bright bathed faces to the autumn sunshine.

I stand thoughtfully and look at my garden made tidy for the winter. Roses have been trimmed. Iris and Larkspur clipped ready for covering. Foxgloves and Rosemary, Chinese forget-me-nots and Blue Bells have been newly set out. And I must leave them all in care of "the spirit of the North Woods." This is the time of the year when I have the exquisit pleasure of planning next year's garden! Dare we turn the gage twelve months ahead? So much has the power to rob us of our future—but nothing can rob us of our memories—some of them vivid and sparkling—others subdued and quiet, with a sweet peace—like the velvety depths of water at night.

The woodbine, grown scarlet over night, enshrouds dead trees and stumps, making of them a thing of beauty, and creeps along the ground like tongues of fire. While the sun is high there is a golden warmth to the air. A soft wind blows from the south or west buffeting one about, sending down showers of yellow leaves from the birches.

One notes a bit wistfully, the long summer twilights have fled. A golden sun no longer sets in a rose and lavender sky, softly blended like mother-of-pearl, but sinks—a molten copper disc into a bank of clouds all aflame, quickly cooled to purple. As soon as the shades of evening fall there comes a penetrating chill that makes one shiver more than a December day, and the night wind whistles tho' not shrilly, in minor note, in the tree tops. There is a mystic haze in the

distance as tho' Nature would veil what lies beyond.

In the Springtime one fares forth on the open road, caring not where it leads, ready for adventure—romance—beauty. Resting at midday in the shade of a tree, basking in the moonlight of evening, dreaming in the soft dark of night. Breathing sweet scents of flower and leaf and fresh young grass. One laughs—and sings and loves the whole world! Nothing seems definite—nothing seems difficult,—everything pleasant is quite possible! Birds sing, shadows play tag over the hillside and under the trees. Life and time float along like clouds in an azure sky. Then of a sudden—like a breeze springing up over the lake and ruffling the erstwhile smooth water, Autumn comes!

We stand, it seems, at the crossroads when Autumn finds us! There we are, looking back at lovely Summer, that we were not aware had been slipping away from us, so quickly had it passed! So do the happy hours in life pass without our realizing they, like rare sunsets, are never exactly duplicated! At the crossroads of Autumn we stand on tiptoe gazing ahead—trying to catch a glimpse of what lies beyond.

The crisp leaves scattered along the road crackle under our feet. The glory of their color burning brighter by contrast 'gainst the cold sombre spruces and pines, aren't they a lot like sunset hues—crimson—orange—safron—purple? What an idea—bits of summer sunset splashed along an Autumn road! And what is that pale light rising above the mist? Is it—can it be a tremendous silver moon—the "Hunter's Moon"? When last we saw it 'twas above the pines, dappling the bay with golden spangles, and the stars were like jewels set in a forget-me-not blue sky. Then it was August—but it is the same moon!

The wind's voice is becoming high and harsh—the air is frosty, and what an exhilarating tang there is to it! We walk more quickly lifting our heads to breath deeply, our cheeks aglow. A hundred interesting plans begin to formulate in our thoughts, we are eager for work,—activity—the friends we left behind when we started on the trail of dreams to Summer!

Written at "Arden Lodge" Black Duck Island, Lake Vermilion, Minn., in September.

BOOK CHATS

I want to call your attention to two books this month. John Chamberlain, critic of the New York Times Book Review has written a remarkable criticism of the first book I have in mind.—"Dance of the Machines" by Edward J. O'Brien and published by the Macaulay Company. Mr. Chamberlain says:

It is a man-sized job that Edward J. O'Brien has attempted in his "Dance of the Machines." and if he has failed to carry it thru with complete lucidity, with inevitable logic and with thorough satisfaction to all concerned, why, who is there among us to cast the first stone? What he has tried to do is to ascertain the effects of a machine civilization upon man as an artist, and the path he has chosen to walk is strewn with the pitfalls of the imponderable. He finds himself involved with all the eternal enigmas. All through his pages runs a quarrel between predestination and free will, for example, and who in the entire history of mankind has ever said a definite, unchallengeable word on that? His Molochs turn out to be John Calvin, Descartes, John Broadus Watson, Henry Ford and Thomas Edison, and he makes out an ex-

cellent case against them, but another person of equal intelligence might take these same figures and, by simple refusal to pursue their doctrines to the extreme and logical absurdity, demonstrate how useful they have been to mankind, and how they can help man in his capacity as artist.

Other writers have done better with the basic matters which make up the first third of Mr. O'Brien's book. Stuart Chase, for example, has, with less hysteria, explored the relations of the machine to man. Count Keyserling has written more penetrating criticisms of America and behaviorism. Mr. O'Brien's notions of time values and space values, and the stress they receive in modern society, are more trenchantly set forth by Wyndham Lewis and Lewis Mumford. Eddington and Whitehead have disposed of pure Cartesianism, with its impulse to think of all things in terms of a rigidly determined sequence of cause and effect, to better advantage than Mr. O'Brien. And yet, when all these reservations have been made, it remains true that Mr. O'Brien has had the great courage to attempt to link many perplexing matters together, and to make plain the quarrel that exists between those who would pursue science at the expense of art, and those whose interest lies in the world of value, color, depth, intuition and quality that is the province of the artist. The fight narrows down to a quarrel between mechanism and dynamism, a battle between the free creative play of a mind endowed with freedom of choice, and the predestined movement of a mind that works as a machine works—in a stereotyped groove.

Mr. O'Brien admits that his attempts to get over the impasse of free will, which makes for good art, and predestination, which makes for stereotyped art, sound like a revival of theological battles that have long since been quite defunct. And yet there is a very real problem here. For, as he makes plain, the mind that considers itself a creative agency, with the ability to shape things as it desires, will naturally concern itself with the notion of quality. If such a mind belongs to a short-story writer (and Mr. O'Brien has the short story particularly at heart), it will strive to get subtlety, chiaroscuro, beauty of tone, insight and richness into the stories which it shapes. If, on the other hand, we have to deal with a mind that considers itself a machine that is impotent to control its own destiny, we will find that this mind naturally turns to question of quantity and measurement. This sort of mind will argue that, while it cannot shape the future, it can at least measure what exists and from this measurement deduce certain general laws.

How is the question of a machine civilization bound up with all this? It has a very real connection, if we are to believe Mr. O'Brien's argument. He makes the point that people living in constant contact with machines are apt to worship precision, to regard human effort with contempt because of the factor of error, and to admire the machine because it is infallible. The machine, he says, lays a "strong emphasis on the value of time" and will not "tolerate spaciousness in man." One has only to go to Henry Ford's pronouncement upon strong drink to see that Mr. O'Brien is right, for Mr. Ford condemns the "spaciousness" of loafing in a barroom because it takes time away from the building of automobiles. "Man," says Mr. O'Brien, "is valued no longer for what he is, but for what he can produce."

It is in the mid-third of the book that Mr. O'Brien traces the effect of the machine upon the short story. The average American magazine, he says, is published for men whose interests are in production and number rather than in quality. Hence the short story that finds its way into this

magazine is "impersonal." "It seldom creates character, because its readers are afraid of individuality and dislike it." "Like the machine, the American short story manufactures 'types,' and it is the recognition of these 'types' which appears to give pleasure to the readers." Courses in the short story resolve themselves into the study of texts abounding "in geometric diagrams of lines and curves and circles.____The incompetent who cannot think in terms of criss-cross lines is eliminated.

Such comment has long been the staple argument of the literary revolte and Mr. O'Brien is more valuable when he traces the effect of machine civilization upon these very rebels who pride themselves upon having escaped from the machine made convention. He tells us something, apparently with authority, that we have not hitherto known of Ernest Hemingway. Waldo Frank surmised some time ago that Hemingway was Anderson with the mask of bravado clamped on, but we couldn't be sure. Mr. O'Brien makes us sure. At one time, he tells us, Hemingway approached life "with innocence of mind and innocence of eye, and with a religious faith in life which was generous and rightly quixotic____ Some years ago, on the top of an Italian mountain ,he told me some of his war experiences. He went into the war a pious boy. Then he witnessed the spiritual destructiveness of machinery.____ He is unable to preceive the purpose of this suffering." Nevertheless, Hemingway, like Sherwood Anderson, has a vision that "has preserved its faith in human nature while never shirking the implications of what it sees."

It is Mr. O'Brien's conclusion that "the machine has robbed our two finest story-writers (Hemingway and Anderson) of a religious faith."

The other book is "Mysteries of the Soul" by Richard Muller Freienfels and published by Knopf.

In the light of recent scientific discovery thoughtful and speculative books upon the religion of the future are entirely pertinent and to be welcomed. That religious feeling is destined to be cleared of much accumulated ancient silt, as well as strengthened by fresher currents, seems plain to non-theological observers. Professor Freienfels's book may be reckoned as among the pioneers in a class of books that is pretty certain to increase in the coming years. It is readable, interesting and serious, with that fullness of body which we are accustomed to think of as peculiarly German.

Intent as he is upon a universal religion of the future based upon science, he occupies nearly three hundred pages in approaching his subject as a psychologist. He divides his book into six chapters or essays, of which the last alone deals with his subject. His aim, as he clearly informs us in his preface, is

not a vague mysticism, but that learned ignorance, that docta ignorantia of which Nicolaus Cusanus spoke: that recognition of ignorance which may and indeed must be based on our knowledge of the knowable. Such an outlook into the unknownable is a glance not into emptiness and nothingness, but into infinity. and it must be sustained by a reverence which has always constituted the best part of all religious faiths.

Anything like ocultism is remote from his purpose. Philosophic and scientific though his approach is, he accepts the concept of the human soul as basic. "Our whole civilization," he says, "threatens to crumble if the belief in the soul on which it rests or seems to rest should prove to be erroneous." Man, he declares, has not a soul but is soul, "for his whole life is the unfolding of the soul.____In the place of the im-

mortality of the soul we set the doctrine of the infinity of the soul." His chapter upon the individual and his destiny, in which he traces the immanent directivity of our own soul in the universal stream of life, seems psychologically sound, yet no theologian could quarrel with it.

The longest chapter in the book, however, is that devoted to "The Americanization of the Soul."

We are already (he says) accustomed to define this transitional form of civilization as "Americanism," and we realize also that this Americanism is not merely a local product of the territory comprised between New York and San Francisco, but is a universal phenomenon.---- America today determines, in a representative manner, the style of life of the whole Euroamerican world, much as French culture determined the style of the eighteenth century throughout the whole of Europe.

Professor Freienfels is no mere theorist from afar. He has visited America and these are his mature conclusions after a survey of what he saw. "Whether," he says, "we must of necessity undergo the process of Americanization is no longer in question, and it is foolish to rebel against it and lament the past; the question is rather how we are to pass through it and transcend it." And in that direction lies the religion of the future. The need of religion has not passed away.

We do not (he says) believe it to be impossible that subject, of course, to radical transformations, a new religion should evolve out of Christianity as Christianity itself evolved out of Judaism.

Science itself may become the basis of a new religious sentiment. "A new religious mythology may be won from science, and with the aid and not the opposition of the scientist." The mythos of the coming religion, he holds, "will not be a mythos of ill-founded and deceptive knowledge, but a mythos of a well-founded and discerning ignorance; neither dogma nor mysticism, but a docta ignorantia."

EMPRISE

Is life worth living? The cynic asks.
One fills the livelong years with tasks,
Another strives to pierce the clouds of doubt,
Some other seeks to walk in ways devout,
And each and all at last exclaim:
The end in view that gave me aim
Is lost within the misty haze;
I ne'er can reach it from the lowly gaze
That mind and muscle give to me.
Oh that I'd seized upon the things I see,
And left the hungry longings of my heart
To those who own a spirit that is part
Of other worlds than this—
The denizens of bliss!

Life is worth living! The man replies.
The spring of energy within me flies
Above the ruggedness of humdrum ways;
The struggle to attain an end repays
Me in the very vigour of the act,
Muscle and mind combine as in a pact,
Achieve a unity that gives a joy
To every faculty I can employ,
And makes me careless of reward,
For life and energy are in accord.
The young in heart, whate'er their years,
Find little cause for fretful tears.
The denizens of bliss
Smile and rejoice in this!

N. B. H.

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Published monthly by The Peoples Church.
Preston Bradley ..... Editor
Grace Thayer Bradley.....
..... Associate Editor
Mrs. Thos. A. Harrison .....
..... Subscription Mgr.
941 Lawrence Ave. Long Beach 6878
Wm. Saunders ..... Business Mgr.
7028 N. Clark St. Rogers Park 0220
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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.
Woman's Club—Every Monday.
Men's Forum—Second Monday evenings, Channing Hall.
Young People's Club—1st and 3rd Tuesday evenings in Channing Hall.
Church Trustees Meeting—Second Monday evenings.
Pastor's Cabinet — First Monday evening.

OUR DISTINGUISHED VISITOR

The Rev. R. J. Hall, M. A. of Swansea, Wales, was a guest of Dr. and Mrs. Bradley for two weeks in September. Mr. Hall is on his way home after a trip around the world. Mr. Hall spent a week with Dr. Bradley at Arden Lodge, Black Duck Island, Tower, Minnesota before coming to Chicago.

On the opening Sunday of church Mr. Hall occupied the pulpit with Dr. Bradley and gave one of the finest sermons ever delivered from the pulpit. Later in the week Mr. and Mrs. Thos. A. Harrison drove Dr. Bradley and Mr. Hall to Springfield, Illinois. Mr. Hall expressly desired to visit Lincoln's Tomb and home in that city. The following Sunday Mr. Hall preached in the "Church of the Presidents" in Quincy, Mass. and the next Sunday in King's Chapel, Boston.

When Dr. and Mrs. Bradley were abroad two years ago they visited Mr. Hall in Swansea and preached for him in the First Unitarian Church of that city. It was most pleasant to renew the friendship made so many miles away. Mr. Hall made many friends in the Peoples Church and we hope we can welcome him again sometime to its pulpit. He started his own work in Swansea on October 13th. A scholar, a fine orator and a noble heart has been among us.

RECEPTION OF NEW MEMBERS

Those who desire may unite with the Peoples Church of Chicago at any time. On the first Sunday of every month those who have united during the month are publicly received into the church during the church service. The following persons were so welcomed on the first Sunday morning in October:

Miss Betty Boaz, 4743 Kenmore Ave.

Miss Vyra Blomfield, 538 Cornelia St.

Mr. Dewy Britton, 4106 Monroe St.

Miss Verona P. Fritz, 4229 N. Francisco Ave.

Mr. Anthony Procker, 2218 N. Dayton St.

Miss Elsie Schworka, 4327 N. Richmond St.

Mr. and Mrs. Harry S. Serszen, 3625 Wrightwood Ave.

Mrs. Oliver Tydings, 932 Wilson Ave.

Mr. and Mrs. E. S. Warner, 4540 Hazel Ave.

CHURCH NEWS

Dr. Bradley made the following engagements during September:

September 14—Arrived in city from vacation.

September 15—Sermon, Peoples Church.

September 16—Minister's Luncheon.

September 17 —Address, North Shore Kiwanis.

September 18—Springfield, Ill.

September 22—Sermon, Peoples Church.

September 24—Address, Edgewater Beach.

September 26—Address, Minneapolis, Minn.

September 29—Sermon, Peoples Church.

September 30—Address Laymen's League.

Funerals

September 17—Mrs. Mary E. Cordes—Interment, Lawton, Mich.

September 19—Mrs. Joseph Hawes, — Interment, Montrose

September 20—Willis B. Wenham—Interment, Acacia Park.

September 30—Mrs. Margaret Lavery—Interment, Rosehill.

September 30—F. J. Macnish—Interment—Havannah, Ill.

Weddings

September 14—Charles Andrew Novak and Dorothy May Meidinger—Medinah Athletic Club.

September 15—Ward H. Goodman and Irene Franklin.

September 19—Harold Olson and Charlotte Schiller.
September 19—Carlton A. Smith and Marguerite Brooks.
September 21—Erwin W. Rastetter and Margaret S. Brudi.
September 28—Frank Schleh and Anne Lehman.
September 28—George D. McCleary and Helen Stevens.
September 28—Arthur J. Peacock and Eleanor M. Henning.
September 28—James T. Stewart and Fern E. Stewart.
September 29—Frank Prendergast and Marion Hope Gillis.

Christenings

September 15—Howard Henry Sersgen, son of Mr. and Mrs. H. S. Sersgen.
September 15—Alexander Carl Cotsakis, son of Mr. and Mrs. William Cotsakis.
September 29—Robert Earl Lessick, son of Mr. and Mrs. Robert Lessick.

THE UPTOWN PLAYERS OF THE PEOPLES CHURCH

The Uptown Players of the church began their season with a Distinguished Guests Tea held in Bradley Hall on the afternoon of October 6. The pastor, Mrs. Bradley and the Board of of Trustees were guests of honor. The Hall was packed with members and guests of the players. They presented Alice Riley's play "The Sponge." The cast was enthusiastically received. Those playing were Ruth Costello, Edwin Marshall, Mrs. Mina Williams, Virginia Balch, and Arthur Eisendrath. The play was di rected by Edwin Marshall.

Miss Dorothy Schultz gave a group of vocal selections accompanied by Miss Bernice Kaehler.

The Uptown Players have announced their complete program for the year which will be published in the next issue of "The Liberal." A Distinguished Guest Tea will be held the first Sunday afternoon of every month. The Players will assist in the Christmas service. They will present "The Torchbearers" as their November offering in Channing Hall. Those interested in dramatic work are invited to try for our membership. The church office will gladly furnish information regarding the work of the Players.

THE WOMAN'S CLUB

The "Home-Coming Luncheon" is always an event looked forward to by the members of the Woman's Club. It marks the formal opening of activities for the season. The affair this year was held Oct. 7, at the Lake Shore Athletic Club. Smiles and greetings were profuse; everyone seemed happy and glad to be together again. They were celebrating the beginning of the seventeenth year of their society. Mrs. Hermsdorf presided at the speakers' table and made the introductions with appropriate remarks and charming grace. Dr. Bradley made the main address, and Mme. Joan Young sang a group of songs. Several guests asked for membership, which is one proof of the success of the day.

October 14 the first meeting of the Educational Department was held at 10:30 in the morning, with Mrs. Geo. Schulten presiding. The Club is very glad that Mrs. Schulten was prevailed upon to serve as Educational Chairman another year. Her splendid success last year as chairman of this department was used as a strong argument to gain her consent. Mrs. Schulten is president of the Uptown Players of the Peoples Church, a member of the Board of Directors of the Woman's Club and an indefatigable worker in all she undertakes, obviously her work is heavy—willing workers are always overworked—and the Woman's Club is grateful that she remains in the chair of the Educational Department. The subject chosen for study this season is "Women in Public Life." At this first meeting Ruth Ann

Hermsdorf Lindchrist read an excellent paper on Margaret Haley, and Mrs. Schulten read a very interesting paper on Judge Florence Allen.

A program of special beauty was enjoyed on October 21 in Channing Hall, when the Woman's Club celebrated the Thos. A. Edison Golden Jubilee. By courtesy of the Commonwealth Edison Co., a speaker addressed the club on "The Romance of Electricty," and Miss Bettie Muehlberger, Harpist, gave a most delightful recital. The platform as well as the tea table was graced with basket of prize winning dahlias, presented by Mrs. R. W. Lee from her garden. Tea and dainty cakes were served during the social hour following the program. What warmth of good fellowship is felt over the tea cups. Strangers become acquainted,—acquaintances blossom into friendships—over a cup of tea sometimes!

October 28 was Citizenship Day. Mrs. Denicke, Citizenship Chairman, introduced Dr. Herman Bundensen, who spoke on "Citizenship," and Mrs. Mary Hight addressed the Club in the afternoon, her subject being "Our Civic Obligations." An enjoyable hot luncheon was served at noon.

THE SCHOOL OF RELIGIOUS EDUCATION

The School of Religious Education of the church held its opening session on the first Sunday in October. The delay was occasioned by the unfinished condition of Channing Hall. The school opened with the largest enrollment in its history and new names have been added during the month. The Faculty meet every month and discuss plans and problems connected with the work. The School holds its sessions every Sunday at 9:30 in Channing Hall. There are classes for all ages from the kindergarten to the adult ages. The faculty this year has had several additions and we can truthfully say that a curriculum in keeping with the attitude of the church is being presented by competent teachers. The Cradle Roll list has had several additions during the month. Parents are invited to visit the school and investigate the work being done before enrolling their children. Plans are being made for the Christmas activities. A Tree will be provided, programs given, parties held and the school will participate in the Candle Light Service to be held by the church on the Sunday evening preceding Christmas in the church. It is hoped that every parent attending the church will enroll their children in the Church School. A kindergarten teacher is engaged and will take charge of the younger children during the period of the church services.

C. W. Denicke,
Superintendent.

THE LAYMEN'S LEAGUE

The Laymen's League held their first meeting on Monday evening, September 30. Every seat at the dinner tables was occupied and several came in later to listen to the program. Dr. Bradley was the speaker, taking for his subject, "Who Owns Palestine?" At this meeting the members present gave $500 to the church for the decorating of Channing Hall. Plans were made for entertaining the Laymen's League at the Banquet to be held during the meeting of the American Unitarian Association. The banquet will be held in Channing Hall in our own church. The Laymen's League is an organization of the men in the church who get together once a month at a dinner followed by a program. Several new members were taken in at the last meeting. All men of the church and radio audience are invited. The League is arranging some very interesting programs for the balance of the winter. Any of the officers or the church office will be glad to tell

of these plans to any man who is interested. The next dinner will be held on the evening of November 24. All men invited.

Dr. Milton Fitch,
Secretary.

PASTOR'S CABINET

At the last annual meeting of the church Dr. Bradley in his address requested the meeting to authorize the formation of a Pastor's Cabinet to be composed of the Presidents and other members from each of the allied organizations in the church family. By unanimous vote his plan was adopted by the members at the annual meeting. The first meeting of the new cabinet will be held in the Church Office on Monday evening, October 7, and on the first Monday evening of every month thruout the winter. The presidents of all the church organizations are asked to appoint some other member (not an officer) of their respective groups at once and give the names to Mrs. Harrison at the church office (Longbeach 6878).

Please do not delay. Dr. Bradley will preside at the Cabinet Meeting. Plans of all the organizations will be discussed and methods worked out for complete harmony of activities and proper placement of all events to insure the heartiest support from the church as a whole. The Cabinet will decide no questions of any nature that belong to the mission of the Board of Trustees but will act purely in an advisory and cooperative capacity. The President of the Board of Trustees and one other member will be a member of the cabinet and the Board will thereby have a complete understanding of the plans and ideals of the various groups. Programs, events, lectures, recitals, plays, etc., can all be arranged so that there will be no conflicting activities. By the hearty co-operation of all the Presidents and members of the Pastor's Cabinet a schedule can be worked out for the activities which will be satisfactory to all. Remember the first meeting is Monday evening, October 7 in the church office. This is sufficient notice to give all an opportunity to so arrange their calendars that their presence will be assured.

THE LIBERAL

This issue of The Liberal will reach our subscribers before the opening of church on Sunday, November 24, and from now on each issue will be out by the second Sunday in every month. If you who happen to read this would like a permanent form of Dr. Bradley's sermons besides the remarkable articles of Mrs. Bradley, will you not send one dollar and twenty-five cents to the church office, Mrs. Harrison, 941 Lawrence Ave., Chicago and the magazine will be mailed to you or to any address on earth for one year. Each number will contain a sermon by the pastor as delivered in the pulpit of the church. There is no better way to increase the influence of the church than to send the Liberal to a friend or relative. The publication will be regular and is now in its sixth year of issue. Will you kindly renew your subscription if it has expired? We are going to try to make The Liberal one of the best church papers in the country.

All subscription money after the cost of mailing is paid goes directly into the treasury of the Peoples Church. When patronizing advertisers whose ad occurs in the magazine will you kindly mention The Liberal. Their patronage and public spirit makes it possible for us to publish our magazine.

HAVE YOU SECURED YOUR SEATS?

Have you secured your seats for this year's services? If you desire the same seats as you had last season it is necessary to get

in touch with Mrs. Harrison at the church office as soon as possible. The seats are twenty-five dollars for the year and payments can be arranged to suit your requests. There are forty Sundays and you will be assured a seat until 10:55 at every morning service.

PLEDGES

If you only knew how encouraging it is to receive the pledges from members and friends as soon as church opens so many would not wait for a request from the pulpit to make a pledge. Nothing detracts more from the beauty and influence of one of our great Sunday mornings than the necessity of speaking about finances. All this would be unnecessary if all would send in their pledges to the offices. Mrs. Harrison, the church secretary, will mail you a package of 52 envelopes for the year and you can pay the pledge in this convenient manner or if you choose send a check for the whole amount.

What would happen to the Peoples Church if at the beginning of the 18th year of Dr. Bradley's work every member and friend would make up their mind to do the following:

1. Attend every service possible.
2. Reserve a seat (pay as you can).
3. Find a place in some organization.
4. Subscribe to The Liberal ($1.25 per year) 12 sermons.
5. Make a pledge to the budget.

What a year it would be! Why not try it?

The editors of The Liberal are desirous of giving each organization in the church all the publicity possible for their events. It would help most wonderfully if every organization would appoint someone to act as correspondent for The Liberal. The "dead line" for all articles is the last day of the month. There is no better medium in the church for the organizations. It is rather difficult for the editors who are leading very busy lives to do justice to societies or events when they are not given the information. Our little magazine has a large circulation and we welcome such action as has been started on the part of every organization in the church.

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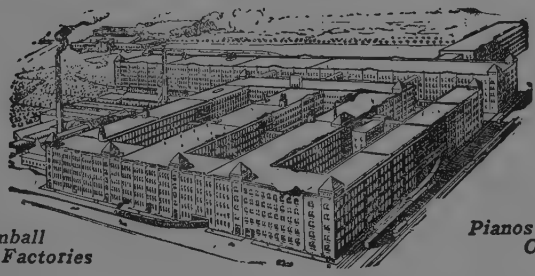

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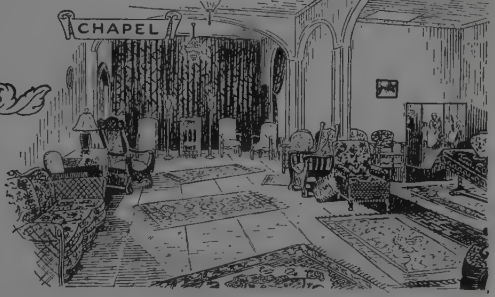

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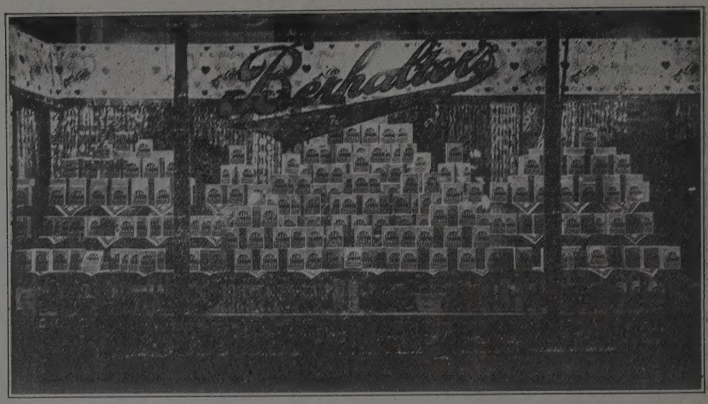

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